

IN MEMORIAM.

Rev. Edward O. Guerrant, D. D.,
Born February 28, 1838.
Entered Into Rest April 26, 1916.
Aged 78 years.

"Know ye not that there is a prince
and a great man fallen this day in
Israel?"

In his veins flowed the blood of
the Huguenots, which bequeathed to
him the spirit of the martyrs. This
may account somewhat for the chivalrous
deeds, courageous achievements
and fidelity which characterized him
as a soldier of his country, while he
followed the daring lead of Morgan,
the great cavalry leader.

After the close of the war, he entered
upon the practice of medicine, and
like the Great Physician ministered
first to the needs of suffering
humanity. He soon, however, decided
to enter the ministry and devote his
life to preaching to the poor. Notwithstanding
his growing family, he insisted
upon taking a thorough seminary
course in theology. He was
scarcely out of the Union Theological
Seminary of Virginia before his great
talents attracted attention, and he was
called to the First Presbyterian
church, Louisville, which he greatly
built up in numbers and spirituality.

Together with Dr. Stuart Robinson,
of Louisville, Ky., he laid the needs
of lost souls on the heart of Kentucky
Synod, which influenced it to inaugurate
its Synodical evangelistic work,
the first of the kind undertaken in the
Presbyterian Church. The Synod called
Dr. Guerrant to lead the movement,
and for four years he served with
great zeal and efficiency, preaching in
many places where no Presbyterian
minister ever preached and where no
church had ever established itself.
Thousands of people were brought into
the Church by these services, some of
which were held in court-houses, store-
rooms and in gospel tents.

Rev. Dr. David Gregg said of his
preaching, "Dr. Guerrant is a mighty
man of God. He is an evangelist of
the very highest order." Rev. Dr.
Frank DeWitt Talmage spoke of a
sermon by Dr. Guerrant as "the ablest
sermon I have ever heard before an
audience, for common sense, for com-
pleteness of gospel truth and for effec-
tiveness."

He could have had any pulpit in his
Church, and was called to large fields,
but voluntarily remained at his Home
Mission task.

His campaign in the Kentucky
mountains during the war enlisted his
sympathy for the mountaineer, which
led him to organize "The American
Inland Mission," or "Society of Soul
Winners." In ten years 362 mission-
aries employed by this society held
over 22,000 public meetings at 10,069
places, resulting in 6,304 conversions.
They taught 879 Bible schools with
39,456 pupils, built 56 churches,
schools and mission houses, including
three colleges and an orphan asylum.
The funds to carry on this big work
were raised entirely by Dr. Guerrant.
With a frail body, but with a mighty
spirit and a fervent love, he endured
hardness as a good soldier of Jesus
Christ that he might carry the gospel
to this needy people. Perhaps no other
man has wrought so long, so zealously
and so fruitfully in the task of evang-
elizing the Southern highlanders. His
name is a household word in all that
region, and his most enduring monu-
ment will be the churches, schools and
colleges, the congregations—in short,
the mighty contribution which he has
made to the eternal welfare of these
worthy but disadvantaged people of
the Southern mountains.

In 1911, owing to failing health, Dr.
Guerrant transferred to the Presby-
terian Church all his work, including
fifty missionaries and property, con-
sisting of churches, schools and or-
phanage, valued at \$50,000. The
Executive Committee of Home Mis-
sions, with Dr. Guerrant's assistance,
has conducted the work ever since that
time. He was too feeble to do his
accustomed fatiguing work and often
wanted to retire, but he could not stop.
He preached the Sabbath before his
death and received fourteen persons
into the church at this service, the last
official act of his life.

His death will carry sorrow to
thousands of homes, and the moun-
tain people will be overwhelmed with
grief. Many will ask, "What will be-
come of us with our noblest friend
gone?"

During his sole responsibility for
the work of the "Society of Soul Win-
ners" he raised and expended annually
about \$14,000. The Executive Com-
mittee of Home Missions, with Dr.
Guerrant's assistance, has been ex-
pending annually over \$25,000. Just
what the effect of his death on the

work will be no man can tell. It has
been greatly enlarged, in buildings, in-
stitutions and churches, and in sup-
porting evangelists since the Executive
Committee joined with Dr. Guerrant.
Will the Committee be able to finance
it in his absence? Will the friends
of Dr. Guerrant and the mountain peo-
ple rally to its support and make this
work a great memorial to perpetuate
his memory and carry on the work
which he inaugurated, which he loved
and for which he gave his very life?
We would be pleased to have any
suggestions from his friends as to what
practical form this memorial should
take.

"With us his name shall live
Through long succeeding years,
Embalmed with all our hearts can give,
Our praises and our tears."
Secretary of Assembly's Home Mis-
sions,
Atlanta, Ga.

YOUNG PEOPLE'S SOCIETIES.

Confusion and a Remedy.

(Abstract From Annual Report of
Publication Committee.)

Only a small proportion of the
Young People's organizations register
in our office and receive certificates of
recognition for reasons explained be-
low. The following is the summary of
the societies registered in our office:

Name.	1896-1916.		1915-1916.	
	Number.	Enroll- ment.	Number.	Enroll- ment.
Christian Endeavor	226	4,351	10	127
Covenanter Companies	325	2,103	8	85
Miriam Chapters	174	1,313	5	75
Westminster Leagues	59	2,872	3	53
Brotherhoods	113	No Report		No Report

From sessional reports to Presby-
teries we ascertain that there were
in 1915, 1,410 societies, with an en-
rollment of 34,144 members, and they
are operating under at least one hun-
dred and fifty names. From the ses-
sional reports and other sources we
learn that there are over five hun-
dred Christian Endeavor Societies in
our churches and that an active cam-
paign is being waged to enlarge the
membership of this organization in the
South, and that this effort has the cor-
dial support of a number of our pas-
tors. Most of these Christian En-
deavor Societies are actively affiliated
with the national organization, which
has an ambitious program, including
such items as Temperance Legislation,
Civic Betterment, Child Welfare Re-
form, National Citizenship and Peace
Propagandas.

Because of this affiliation these so-
cieties report to, and pay dues to the
national organization, and do not, as a
rule, register in our office.

Our denomination makes the claim
that it exalts the training of its young
people as the outstanding duty of the
home and the church and if multipli-
city of organizations and diversity of
methods is a virtue we have a right
to boast. The Assembly has officially
endorsed the following organizations

and approved their methods of work:
Covenanters, for boys; Miriams, for
girls; and the Westminster League for
both sexes, and for all these there
have been prepared constitutions, by-
laws and working programs. In addi-
tion it has recognized the Christian
Endeavor Society by including it in a
list of organizations commended to
sessions as mediums for developing
character and training young people
for service. Recognition has also been
given organizations which are purely
missionary in character, and, true to
the genus of Presbyterianism the As-
sembly has recognized the right of
the session to sanction any sort of or-
ganization that approves itself to their
judgment. This latitude has resulted
in a babel of names and countless
methods of work, and has made hope-
less the task of bringing to a common
standard the Young People's activities
of our Church. An illustration of this
diversity is found in the record of
one Presbytery, which reports five
Covenantor Companies, five Miriam
Chapters, two Westminster Leagues,
four Christian Endeavor Societies,
three Willing Workers, two Girls' Mis-
sion Bands, one Child's Mission Band,
one Volunteers, one Junior Band, one
Light Bearers, one Busy Bees, one
Cheerful Workers, one Lapsley Mis-
sion Band, one Gleaners, one Onward,
one Sunshine Band, one Young Ladies'
Mission Study, one Young Ladies'
Missionary, two Sunbeams, one Young
People's Society, one Missionary So-
ciety—a total of thirty-seven organi-
zations, working under twenty-one dif-
ferent names. This is not an extreme
case, but is a fair sample of condi-
tions throughout the Church.

We have repeatedly called the at-
tention of the Assembly to this situ-
ation and urged that steps in the
direction of standardizing and unify-
ing our Young People's Work be
taken, but the Presbyterian mind and
method is hard to mould into a fixed
form and but little progress has been
made. The last Assembly sensed the
situation in a measure and took the
following action:

"We recommend that the Executive
Committee of Publication and Sunday-
School Work be instructed to consider
the advisability of preparing a manual
giving a uniform standard as to name,
age, and object of all Young People's
Societies, Missionary and Devotional;
and if deemed wise, to issue same."

Our report to the Assembly of 1915
discussed at length a plan to unify
the activities of the young people
through the development of the or-
ganized classes and departments of
the Sunday-school, and gave the con-
clusions of a Committee of Experts
on Young People and Sunday-school
Work, as to the feasibility of such a
plan.

We again express the conviction
that this plan points the way out of
our present confusion and ask the As-
sembly to again approve the principle
outlined and to urge that the sessions
conform the Young People's activities
to this plan as rapidly as may be found
possible.

We again present the salient fea-
tures of the plan under the heading:
**Organized Classes and Departments in
the S. S. for Boys and Girls.**

The paramount duty of the Sunday-
school is to bring the vital truths of
the Bible through the lives and lips
of consecrated teachers, with such per-
suasive power that the pupils will be
led to surrender their lives to Christ.
Second in importance only to this su-
preme task is the duty of training the
pupils for service, and there is a grow-
ing conviction that this is another
great function of the Sunday-school.
The best thought of the Sunday-school
leaders has been given to the problem
of organizing the schools into classes
and departments that will permit the

impressions made on plastic minds and
hearts to find expression in avenues of
service for Christ and his Church.

Careful study and experience shows
that activities and methods which were
thought possible for Young People's
Societies only, are the natural and
logical outgrowth of the teaching of
the Sunday-school. A properly or-
ganized class or department will have
a teacher appointed by, or approved
by the session, but the class or de-
partment will have officers and com-
mittees selected from its own mem-
bership and their duties are clearly
defined. This definite organization se-
cures a larger co-operation between
teacher and pupils and develops a
sense of responsibility for the wel-
fare of the class or department in the
hearts of all the pupils.

Nothing is permitted to interfere
with the study period during the regu-
lar sessions of the school and this re-
mains the teacher's opportunity for
implanting character forming truths.

The activities proposed include spe-
cial meetings led by the young peo-
ple themselves, where the devotional
life is developed and where training
is received through participation in the
meetings.

Further training and opportunities
for service are offered in the activities
suggested below. These plans are not
mere theories, but are based upon the
experience of organized classes, and
departments in schools of every class
and condition.

These activities may be classified as

(1) Promotion activities, including
cavass for new members and
strengthening the class tie and en-
thusiasm.

(2) Sociability and recreational
activities, which build up the class,
but also have their own value for the
young people they interest.

(3) Social Service, which includes
all forms of charitable, benevolent
and reform work (especially temper-
ance), in the local and larger com-
munity.

(4) Church work, such as ushering,
choir service, special campaigns, etc.—
where the class or department takes
responsibility.

(5) Intimate religious service, such
as personal work, teaching or work-
ing in Mission Sunday-schools, mis-
sion work in jails, fire stations and
hospitals.

(6) Study classes, to arouse inter-
est in missionary enterprises, Home
and Foreign, to cultivate the sense of
stewardship and win volunteers for
Christian service.

We believe that the ideal is one in-
clusive organization of and by all the
young people of the local church. The
plan has been tested by some of our
best churches and Sunday-schools and
is proving effective. We have publish-
ed two leaflets, "The Way Out" and
"How One Church Did It," which tell
in a concise way how the plan can,
and is being worked in our own
churches. Where properly worked, it
eliminates duplication of organization
and activities, and the work is directly
related to the activities of the Sunday-
school, and is thus under close super-
vision of the pastor, the session and
of trained leaders. It must be kept
in mind that the plan does not pro-
pose an addition to the already over-
crowded period set apart for Bible
study in the regular session of the
Sunday-school. Opportunities for ex-
pressional activities are to be found
outside the regular class periods on
Sunday and through the week.

The whole movement can be kept
under wise guidance of leaders who
should tactfully direct the plans of the
young people without injecting their
personality into the separate meetings,
which should be largely conducted by
the young people themselves. We do
not think that it is possible to at once